

August 7  
1930

CENTENNIAL YEAR

1930

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR

ESTABLISHED IN 1840

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*"Faith comes by hearing the word of God, through the testimony of the servants of God; that testimony is always attended by the spirit of prophecy and revelation."*—JOSEPH SMITH.

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## EARLY EDUCATIONAL ACHIEVEMENTS OF THE CHURCH

ELDER RICHARD R. LYMAN

OF THE COUNCIL OF TWELVE AND OF THE GENERAL SUPERINTENDENCY OF THE Y. M. M. I. A.

THE educational achievements of a people indicate their intellectual ideals. With members of the Church these aims, these ideals, are founded upon instructions that came to the Church early in its history through the Prophet Joseph Smith.

"The glory of God is intelligence." (Doctrine and Covenants 93: 36.) "It is impossible for a man to be saved in ignorance." (Doctrine and Covenants 131: 6.) "A man is saved no faster than he gets knowledge." (*History of the Church*, Volume 4: 588.) To our people these words have come to represent the views of the Prophet Joseph Smith concerning education; and they have kindled in the breasts of the members of the Church the ambition to eliminate ignorance, to disseminate knowledge, and to increase intelligence.

Education, however, as understood by the Prophet and as encouraged by the Church, means something more than scholastic learning. It aims at building up character, honour, dependability; it means efficiency. It demands the complete development of physical, mental, and spiritual powers. Its aim is high. It endeavours to accomplish the greatest good. It embodies charity, love, sympathy, vision, insight, intelligent effort. It is education which signifies living a Christian life—doing to others as we would have others do to us, and literally putting into practice the doctrine that it is better to give than to receive. It

requires interest primarily in the welfare of others. It rejoices at the prosperity of friends. This ideal, if finally achieved, will so exalt a people, that the oldest and most stubborn enemies of mankind—poverty, disease, and crime—will, from among them, be routed.

#### MORAL STANDARDS INTERWOVEN WITH INTELLECTUAL

To live in accordance with the ideals and teachings of Jesus of Nazareth, to be free from wrong doing, to be able to lie down at night to sweet dreams with a satisfied conscience—these are what we regard as important elements in education. Some other high educational ideals that have come to us through the Prophet are that “the Lord cannot look upon sin with the least degree of allowance” (Doctrine and Covenants 1: 31), that “whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection,” and that the more knowledge and intelligence a man gains in this life, the greater will be his advantage in the world to come. (Doctrine and Covenants 130: 18-19.)

Joseph Smith! Where did he get these ideas, these ideals? A poor boy born in the country, he had no opportunity to get more than the slightest degree of education—merely what is to be had in the most modest rural school; with no opportunity to attend a college, without contact with a great library or with scholars. Joseph Smith! I am looking now and have for years been looking to find someone wise enough to explain him.

The clear-cut, powerful language he used, the unusual and far-reaching doctrines he taught, the influence he has exerted over the lives of hundreds of thousands of people—whence came these powers?

If he was not guided and directed by inspiration, as his people believe, then let some wise man come forward and explain his unusual leadership, his wondrous teachings.

The Church, always intensely interested in schools and scholarship, has taken but one attitude. That attitude is expressed in these words: “Religion, morality, and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged.”

#### SCHOOLS ALWAYS ESTABLISHED

From its very beginning, an outstanding characteristic of the Church has been the establishment of schools and the promotion of education.

Early Church history records a great amount of persecution, the Saints often being driven from their homes. Yet whenever a sufficient number settled in one place for even a few weeks, a school was started.

As early as June, 1831, a committee was appointed to select and print school books.

In the summer of 1833, while the people were migrating to the vicinity of the present Kansas City, Missouri, Parley P. Pratt, because of his intellectual attainments, was called to organize and conduct a school. He says: "The place of meeting was in the open air under some tall trees in a retired place. To attend this school, I had to travel on foot and sometimes with bear feet at that, about six miles." Match, if you can, that kind and quality of zeal for knowledge.

Though the Church was not organized until April 6th, 1830, the first issue of the *Morning and Evening Star*, in June, 1832, emphasized the necessity for schools. All the way beside the long line of travel that has been followed by the Church, school facilities have been improvised—under the trees, in tents, in wagons, by camp fires. In Kirtland, Ohio; in Jackson County, Clay County, and Caldwell County, Missouri; in Quincy and Nauvoo, Illinois; and in Montrose, Iowa, the paths of the Church have been blazed by the light of the schools it has everywhere set up and fostered.

In 1846, after the exodus from Nauvoo, so great was the interest in education that schools were established in the temporary settlements of Garden Grove, Mt. Pisgah, and subsequently in some forty settlements in Pottawatomie County, Iowa. Schools were later conducted in Kaneshville, now Council Bluffs, Iowa; in Winter Quarters, now Florence, Nebraska; also in Pueblo, Colorado, where the sixth detachment of the Mormon Battalion and a number of Saints from Mississippi had temporarily located.

#### EDUCATION ON PLAINS AND FRONTIERS

In the "History of Caldwell and Livingston Counties" (National Historical Company, 1886), the following concerning Far West, Missouri, occurs: "The 'Mormons' very early gave attention to educational matters. There were many teachers among them, and school houses were among their first buildings. The school house in Far West (1836-9) was used as a church, as a Town Hall, and as a Court House, as well as for a school house."

#### ADULT EDUCATION PROVIDED

Nor was the interest in education confined to children. As early as December, 1832, instructions were issued to establish "A School of the Prophets." Here the doctrines of the Church, the life and teachings of Jesus, and the principles of righteousness were taught to the elders. On February 18th, 1833, Orson Pratt, who had returned the previous day from a short mission to the East, was admitted as a student in this school. This man's mentality and scholastic attainments show that the work done must have been of high quality.

For a time, in a school conducted in the Temple at Kirtland, many of the leading elders of the Church devoted themselves to the study of Hebrew.

In February, 1835, within three weeks after the opening of the Kirtland school, the classes had become so large and the house so crowded that many had to be excluded. (William E. McLellan's report.) Mr. McLellan writes: "I have taught school in five different States and have visited schools in which I was not engaged as a teacher; in none, I can say with certainty, have I seen students make more rapid progress than in this."

A school for teaching Hebrew was conducted during the winter of 1835 by Professor Joshua Seixas. Great interest was aroused in the study of ancient languages.

#### EARLY SCHOOLS AT NAUVOO

During the ten years that followed, the members of the Church were so persecuted and driven that notwithstanding their unusual interest in schools, educational work was seriously hampered. About Nauvoo, however, good permanent school houses were built.

The interest in advanced scholarship was such that on December 10th, 1840, when the Church was but ten years old and its membership only 25,000, the University of the City of Nauvoo was established as the head of the school system of the people. Governor Thomas Collin of Illinois signed the charter. Nauvoo was a flourishing place, "the city beautiful." Among its important and outstanding features were schools and school buildings, which, however, became a total loss to the Church when, in 1846-7, the people were forced to abandon their homes and start westward.

#### IMPROVISED SCHOOLS OF EARLY UTAH

Hardly had the pioneers completed their matchless march across the plains, July 24th, 1847, when schools were begun. Since there were no school houses, classes were held in tents and wagons. Sawed-off pieces of logs served as seats; letters cut from old newspapers and pasted upon shingles took the place of ready-made charts.

During the winter of 1847-8, two small schools under Julian Moses and Mary Jane Dilworth were conducted in what was then known as the "Old Fort" in Pioneer Square, in Salt Lake City.

Oliver B. Huntington commenced school in the Old Fort in November, 1848, his thirty by fifty foot school house was the first in the Valley. It was located in the northwest corner of the Fort and built as a part of the Old Fort wall. It had a six-light window; but since there was no glass to be had, pieces of cloth, greased with fat, were substituted. When weather would permit, the door was left open to admit light. The walls were made of split logs, laid close together. The roof was covered with dirt; the floor was hardened clay. Boards from an old wagon-box served as tables. The source of heat was a fireplace in which



sage brush was burned. The boys and girls, healthy, strong, and unaccustomed to a fire in their own homes, did not seem to notice the cold in the school room.

Almost any book was used as a text—those that had not been burned for fuel nor thrown out during the long journey across the plains. In some schools one book had to serve a whole class.

A record dated April 2nd, 1849, has the following: "There have been a large number of schools the past winter in which Hebrew, Greek, Latin, French, German, Tahitian, and English languages have been taught." Before Christmas of that year the pioneers had new schools in operation, and more were started with the arrival of each new company of immigrants.

In fact during the year 1849, schools were commenced in each of the nineteen wards of Salt Lake City. School houses, mostly adobe buildings, were erected in nearly all of these wards before 1852.

When Captain James Brown purchased the Goodyear Fort, where now stands the city of Ogden, schools were at once organized there. The same forward-looking spirit was manifest at Provo, Manti, and other towns as early as '49, schools being one of the first matters to claim the attention of each group of settlers. As a rule they were conducted first in private homes and later in school buildings, which served also for church services and social recreation.

These early schools were maintained first by tuition and donation; later, as they developed, by territorial appropriations.

In 1857, the Territorial Superintendent reported log school houses and slab seats in most of the settlements. These were the results of the struggles of a people who were not only surrounded with poverty but were two thousand miles beyond the frontier of civilization.

When we take into account the poverty of the people in those days, and the arduous labours they had to put forth in order to redeem the desert, it is perhaps not too much to say that the sacrifices they made and the successes they achieved in the establishment of schools are without parallel.

#### EFFECTS OF TOWN-COMMUNITY SYSTEM

The population of early Utah was neither urban nor rural, but a sort of mixture of these two elements, and possessing characteristics not found in any other American community. This society, a development arising from the peculiar nature of the country and of the religious and industrial conditions of the people, caused them to develop a strong sense and condition of social unity. The small size of the tillable areas, the necessity for irrigation, the Indian dangers common to those early days, the organization of the Church into wards and stakes—all contributed to the development of small, compact, closely united town com-

munities, without a strictly rural population in any of them, and resembling in almost every important respect the early New England type of community life. With each group of settlers, the religious and political institutions of the community developed together.

In town communities, education has always found its most fertile soil; and since the main purpose of those who settled Utah was to develop their ideals of temporal and spiritual perfection, it is not surprising to find in the Utah Annual School Report, 1898-1900 (Roylance), many interesting comments on the resulting growth of education. He calls attention to the fact that the social effects of the "Mormon" organization are important, that no church ever possessed a more nearly perfect organization, or surer means of reaching and influencing all of its members and securing their active response. With method and aim the public schools utilized this organization. He says further that for the most part Utah schools have had no back-woods communities to deal with; that there were few schools of the crossroad type, and little of the primitive ignorance that characterizes many older communities.

#### SIGNIFICANCE OF THIS ZEAL FOR LEARNING

In 1850, with great hopes and small resources, the University of Deseret, now the University of Utah, was born. Orson Spencer as Chancellor of the Board, with other college-bred men among the pioneers, worked enthusiastically for higher education—an exhibition of the ideals of the people.

It is surprising, Professor Roylance notes, that the people of Utah in those early days did so much for education. They were actually more isolated from civilization than were the early settlers of America. Surrounded by savages, often hostile, their country invaded by a Federal Army which threatened their extinction as a community, their loyalty questioned, their crops repeatedly destroyed by drought, crickets, and grasshoppers, they yet placed in the public schools from 30 to 50 per cent. of their children.

#### A VIGOROUS TEACHING FORCE

Many of the teachers of Utah between 1875 and 1890 were, perhaps, even above the average of professional ability at the present time (1900). They were probably of finer character, greater intellectual caliber, and stronger individuality than many modern teachers with more years of preparation behind them. There was a vigorous virility about their work that is often lacking since the schools have been better systematized, and their work more closely supervised; and, while we feel a just pride in contemplating the present improved conditions of our school system, it might be well to ask whether this period of struggle and distress might not have developed some characteristics that we would better not discard without careful consideration.

Our schools began when Utah began, and they have grown as Utah has grown. Many of the ablest men and women of to-day received their education in the public schools before 1890, and their words and deeds are sufficient alone to indicate the kind of training that was given them. . . . We are indebted to the early settlers of the country for the greater part of the excellent educational advantages which we now enjoy. Our education is deep-rooted in the soil that nourishes all our institutions. . . . There is no blot upon the pages of the history of education in Utah. It is a record of persistent energy, of faithful adherence to higher purpose, and a constant struggle through difficulties that would long since have discouraged men of weaker character. (Roylance Report, 1900.)

The members of the Latter-day Saint Church have to their credit the establishment at Fort Supply of the first school in Wyoming; and like priority is true also of the school established at Port Limhi in Idaho. Early attention to educational matters was given at Genoa (now of Nevada); and when Orson Hyde and his colonists arrived in Carson City in 1853, schools were established.

Probably the first school in San Bernardino County, California, was taught in a tent at the foot of the Cajon Pass, while the "Mormons" waited for their leaders to select a location for their new "Zion." (Ingersoll's *San Bernardino County*, page 203.)

#### THE UNIVERSITY OF UTAH RESCUED

Many and serious were the early struggles of the University of Utah. In March, 1882, for example, because of the refusal of the legislature to place desired patronage at the disposal of Governor Eli H. Murray, the Governor expressed his resentment by vetoing the bill appropriating money for the University of Deseret.

A group of public-spirited citizens, all members of the "Mormon" Church, rescued the University at this time by advancing money for aiding in the construction of a building. This roll of honour follows: Feramorz Little, William Jennings (Trustee-in-Trust of the Church of Jesus Christ of Latter-day Saints), Horace S. Eldredge, Joseph F. Smith, John R. Park, George Q. Cannon, Henry Dinwoodey, Sharp and Sons, Robert T. Burton and John T. Caine.

In 1888 among the measures enacted by the legislature was one for bonding the territory for £30,000 for the establishment of the Agricultural College and Reform School. Thus the first bonded debt of Utah was incurred for educational purposes.

(Continued on page 569)

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"BEHOLD, the field is white already to harvest; therefore, whoso desireth to reap let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God."—DOCTRINE AND COVENANTS 12: 3.

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THURSDAY, AUGUST 7, 1930

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### EDITORIAL

#### THE SABBATH DAY

EVERY DAY, a gift of God, should be one of worship. Only then does man really enter into full communion with the Lord. Latter-day revelation declares that "Thy vows shall be offered up in righteousness on all days and at all times." That is, all that a person does should be done in the hope that it may be acceptable to our Father in Heaven. Apostate Christianity has erred in placing emphasis on the Sabbath, without giving due importance to the other days of the week.

Nevertheless, the Sabbath day is a day especially set apart. It should be spent in a manner different from that of other days. "But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full." It should be a day of spiritual activity.

The requirement of the sacred Sabbath, like all other divine laws, is for the good of man. Those who obey it, find that the complete change from the labours of the week, and the concentration upon heavenly things, refresh both body and soul. Sabbath keepers obtain full joy for every day in the week; the "fulness of the earth" becomes theirs.

The Sabbath, though sacred, should be a cheerful day. "Verily, this is fasting and prayer, or in other words, rejoicing and prayer." On the Sabbath, above all days, men should "have glad hearts and cheerful countenances." But, the rejoicing should come through spiritual activity.

In recent years, in defiance of divine mandate, the tendency has been to convert the gloomy Sabbath of the past into a riotous day of frivolous amusement, utterly out of keeping with the purpose of the Sabbath. Too often, on the day of the Lord, the churches are empty and the pleasure resorts filled to overflowing. This is displeasing in the sight of the Lord, and in the end, injurious, temporally and spiritually, to the people.

Latter-day Saints should be careful, joyful observers of the law of the Sabbath. They should attempt to secure the necessary social relaxation throughout the week, and reserve for the Sabbath such activities as comport with the sacredness of the day and our position as members of the Church of Christ, such as attend-



ance at meetings, visiting with those in need, uplifting conversation and contemplation of the principles of the plan of salvation.

Let us keep the Sabbath day holy resting assured that "he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come."—W.

## EARLY EDUCATIONAL ACHIEVEMENTS OF THE CHURCH

(Concluded from page 567)

The curriculum of the University was to include all living languages and the sciences. Both sexes were admitted. The attendance in 1870 was 546. In 1882 it had an academic, a normal, and a preparatory department. The courses for which certificates were awarded included mathematics, Greek and Latin, ancient, medieval, and modern history, natural history, physical science, political economy, logic, and English literature. . . .

### STANDARDS OF EDUCATIONAL WORK

The high character of educational work done by the Church may be judged by the remarks of Baucroft on the University of the City of Nauvoo. He says that the president, who was professor of English, was James Kelly, a graduate of Trinity College, Dublin, and a ripe scholar. The professor of mathematics, Orson Pratt, was a man of pure mind and high order of ability, who, without early education and amidst great difficulties, had to achieve learning as best he could; and in truth he achieved it. The professor of languages, Orson Spencer, was a graduate of Union College and of the Baptist Theological Seminary of New York. The professor of Church History, Sidney Rigdon, was versed in history and skilled in oratory.

The same high standard was maintained in the University of Deseret. In the curriculum the Celtic and Teutonic languages were to rank side by side with the Romanic, and all leading languages spoken by men were to be included. Astronomy, chemistry, engineering, and other branches of science were to be studied. "For, having sought first the Kingdom of Heaven, the Saints were now assured that knowledge and all other things should be added unto them." (Baucroft, page 326.)

As early as 1848-9 there were many schools in which Hebrew, Greek, Latin, French, German, Tahitian, and English languages were taught. German books were brought and used in order that the elders might learn that language. (Baucroft, pp. 324-5.)

In every community to-day where the "Mormon" people are sufficient in number to wield an appreciable influence, the finest buildings in all the communities are the public schools. To the American public school system, the Church gives its loyal and undivided support.—*Improvement Era*, April, 1930, pages 394-7.

## MY APPRECIATION OF THE CENTENNIAL YEAR

RALPH J. PUGH, LONDON DISTRICT

THE first and natural impulse of the recipient of a gift is to thank the giver. I have received the greatest gift possessed by man on earth: The power of God unto salvation; and I have before me the revelations of prophets and apostles of the Church of Jesus Christ which provide me with clear and precise instruction upon the Gospel principles. The Giver of all this is none other than Jesus Christ, the Son of God, and it is, therefore, to Him that my thanks for the gift are due.

If I am sincerely grateful, I will endeavour to do something that will prove my gratitude; for Christ has said: "If ye love me, keep my commandments." Mere words, however well meant, will not suffice to express my appreciation. It is very clear from the words which fell from the Saviour's lips and from the life He lived, and also from the revelations given to His prophets in latter days, that Christ desires above all else that I love Him with all my heart, mind and soul, and my neighbour as myself. He tells me that these are the two greatest commandments; and I could not please Him more than by declaring, "*That I will strive more diligently to show my love for Him by keeping His commandments, and especially will I strive to love my neighbour as myself.*"

Again, my love for my neighbour must not merely be lip service, but must be practical; and there are many ways in which this can be accomplished.

In the first place, it may be realized by thought. The plans and schemes which I evolve for my personal benefit may, sometimes, on second thought be found injurious to my neighbour; and as it is from thoughts that actions spring, nothing can be more important than that I should, in all my thoughts, find room for consideration for the requirements of others.

Secondly, I should show my consideration for my neighbour by the words I utter. No one can deny that careless and thoughtless words are liable to injure friendships and cause misunderstandings which can be well nigh irreparable. Consideration for the words I choose will manifest my concern in my neighbour's welfare.

Thirdly, there is, perhaps, nothing more demonstrative of love for my neighbour than a willingness to sacrifice the time and other essentials necessary for visiting the sick and otherwise lending a helping hand to those who are in trouble. It is usual to find that it is the busiest people who can find time for their friends. Those who have given much of their lives to the service of others will confirm that a few moments of practical sacrifice for the purpose of a loving deed gives more cheer, encouragement and comfort than a thousand words of sympathy.

My efforts, therefore, should be to show my appreciation in a practical way by keeping the Lord's commandment to love my neighbour in thought, in word and in deed.

If I and all my brothers and sisters in the Church should observe this commandment during the year, 1930 would be the greatest missionary year in the history of the Church. For Latter-day Saints are a marked people; their lives are more closely observed, perhaps, than those of any other community; and in this lies the opportunity for missionary work among them.

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## THE "MORMONS"

SIR ARTHUR CONAN DOYLE

[NOTE.—The recent passing away of Sir Arthur Conan Doyle—famous novelist and Spiritualist—brings to mind the experiences of Sir Arthur among the Latter-day Saints. While on an extensive tour of America in 1923, he visited Salt Lake City. Upon returning home, he wrote a book entitled *Our Second American Adventure*, which contains a chapter, "The Mormons," wherein Sir Arthur tells of his impressions of the Latter-day Saints.—EDITORS.]

We were amazed as we drove from the station to see what a splendid City the "Mormons" have raised. As a fact they are only 40 per cent. of the city inhabitants, but they are so united and their average character is so high that they are still predominant, though the Gentile majority rather resent that predominance and are even now organizing to dispite it. In the country round, however, the farmers are 80 per cent. "Mormons," so that it is right and proper that the State offices should be nearly all held by members of that faith. I could not find anywhere the least trace of persecution, and a fine spirit of tolerance was shown in many things. The most personal instance was that the "Mormon" Church had allowed me to speak in their Tabernacle. When I remembered how often I and other Spiritualists have been refused permission to speak in ordinary secular halls which happened to be under the control of some Christian religious body, I could not but contrast the good feeling of the "Mormons," who put their own special assembly-hall at my disposal. . . .

The interest in my lecture seemed to be very great and five thousand people at the very lowest estimate assembled in the Tabernacle to hear me. I have never addressed a more responsive and intelligent audience. Both of the papers the next day, in describing the scene, used the expression "spellbound," from which I hope that it was granted to me to rise to the occasion. I had felt very weary since I began to talk in high altitudes, and I was still at four thousand feet, so for the first time I asked my audience to excuse me in the middle and took five minutes' rest,

while the great "Mormon" organ, one of the greatest in the world, played a beautiful and spiritual voluntary. This new arrangement, introduced between the philosophical and the photographic halves of my lecture, acted very well, and I got through less weary than usual; while as to my audience, one of the papers said the next day that the whole subject had fascinated them so that they lingered behind and would hardly leave the building. When one considers that the whole population of the town is 120,000 and that more than five thousand were at the lecture, it was certainly a remarkable occasion and a record for any paid performance in the hall.

I would say a word as to the place itself, which is as strange and effective as many other points connected with these wonderful people. It is as big, roughly, as the Albert Hall, but it is shaped like an enormous oval ship upside-down, with a smooth keel for the roof. Perhaps a whale back would be a better simile. No nails were used and it is entirely bolted together with wood. So perfect are the acoustic properties that the least whisper goes to the back of the building, and it is a perfect joy to stand on the rostrum and feel how easily one can command one's audience.

Next morning I heard from all parts how effective my exposition had been as an argument. I was assured by many that they quite accepted my view. One good "Mormon" solemnly prayed over me and called a blessing on my work. . . .

I was charmed, however, with the little seagull monument which stands in the Temple grounds. It seems that the early settlers were on one occasion in danger of absolute famine because an invasion of locusts was eating up their rising crops. Just as they were in despair there came a huge cloud of seagulls from the lake and descended upon the insects, devouring them and saving the harvest. In memory of it this beautiful seagull monument was created, and the gull is now a sacred bird in the valley, having saved the State, even as the goose once saved Rome. No one is now allowed to shoot a gull in Utah.

Everything about Salt Lake City seemed to me wonderful and unusual, even the railway-station. Fancy an English railway-station of a city which is not larger than Coventry with two magnificent frescoes spanning each end of the waiting room. One is of the pioneer band coming through the end of the pass with their wagons, while the leaders look down on the Land of Promise. The other is the joining-up of the trans-continental line in 1869. Each is a really splendid work of art. That is one of the things which our railways must learn from the Americans. They are not there merely as a money-making means of transport. They must adorn cities as well as serve them. If they take the public money, they must give beauty as well as services. When one looks at the great marble station at Washington and



then compares it with Waterloo or Victoria, one understands what gulf separates our ideas and how much we have to learn.

The most interesting document the "Mormons" possess and the one which is of most value to the historian is Joseph Smith's own account of the whole matter. . . . Here is a long, plain statement by a man who finally sealed his faith with his blood. . . .

The course of events from now onwards is part of the general history of the last century, the numerous persecutions which these people endured, their growth and their courage, their industry and their prosperity, their migrations under persecutions from Ohio to Missouri and from Missouri to Illinois, their vain appeals to the law to protect them, the murder of their leaders, including Smith, their flight across the western desert, and their establishment in the Valley of the Salt Lake. It is a very wonderful story, and they may well claim that at every stage of it a protecting hand seemed to be extended to them. The great leadership of Brigham Young, one of the most many-sided characters of history, starter of irrigation, starter of co-operative stores, guide to his people in every difficulty, had much to do with their preservation and success. One reads of it as part of history, and it is quite a surprise when some elderly man or woman tells you their own father and mother had tramped all the way from Omaha or Council Bluffs. . . .

I believe, then, that Smith was a true medium, but that his controls were not always reliable, nor did he have sufficient character to check them as they should be checked. I believe that if ever there was a record on plates, they were certainly tampered with and were much smaller than the translation. But I am also ready to think that the ultimate result has been to produce as decent a law-abiding community as is to be found at present in any part of the world. But the whole problem is an intensely interesting one, and I commend it to the attention of some more advanced psychic student than myself. I shall always retain a memory of the tolerance and courtesy which I received in Salt Lake City. As to the relations between the Gentiles and "Mormons" in Utah, I have a document before me signed by all the representative Gentiles, many of them British, which says, "We denounce as absolute lies the charge against the 'Mormons' of sexual immorality, or murder or other depravity, or of tyrannous control in the fields of religion, commerce, morals, or society, and we protest against a continuance of this unfounded and wicked propaganda." This should be noted by a certain section of the British Press.

Before leaving the subject one should take note of the fact that the "Mormons" have the same regard for the Bible that other Christian denominations have, and that the Book of Mormon is not supposed to supplant it, but rather to corroborate and enlarge it.

## AUTUMN CONFERENCE APPOINTMENTS

THE 1930 Autumn Conferences of the Districts in the British Mission will be held on the following dates :

Norwich ... ..	Sunday, September 7, 1930
Welsh ... ..	„ „ 14, „
Manchester ... ..	„ „ 21, „
Sheffield ... ..	„ „ 28, „
Ulster ... ..	„ October 5, „
Newcastle ... ..	„ „ 12, „
Free State ... ..	„ „ 19, „
London ... ..	„ „ 26, „
Liverpool... ..	„ November 2, „
Nottingham ... ..	„ „ 9, „
Leeds ... ..	„ „ 16, „
Scottish ... ..	„ „ 23, „
Hull ... ..	„ „ 30, „
Birmingham ... ..	„ December 7, „
Bristol ... ..	„ „ 14, „

District Presidents are requested to make early arrangements for the meetings, and to submit their proposed programs to Mission headquarters. All members of the respective Districts should be informed and public notice be given.

Every District President is to prepare a written report showing the work done, changes in the missionary corps, new fields opened, branch organizations, percentage of increase or decrease in tithes and offerings—in short, a comprehensive history of his District. This report is to be in form suitable for reading to the congregation, and a copy is to be in readiness for the Mission President or his representative at the Conference.

Provision should be made wherever possible for three Sunday meetings—morning, afternoon and evening. The Sacrament should be administered at the morning meeting only. It is strongly urged that a special District convention be held for the Priesthood and all members interested in the auxiliary organizations. Definite arrangements for the time of this convention are to be made by the Mission and District Presidents.

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 THE MISSIONARY SPEAKS

GUIDED BY THE SPIRIT.

SOME TIME AGO, my companion and I made several unsuccessful attempts to visit a family of investigators; and unknown to us, two of their friends had visited them several times, hoping to meet some “Mormon” missionaries. For some time, a picture show of unusual merit had been advertised in the town, and we had looked forward to seeing it on a certain night. This night,

on our way to the show, we passed the house of our friends who were interested in the Gospel, and we felt very much impressed to forego the show and visit them. For a few moments the show, which was but a half block away, seemed unusually attractive. However, we heeded the prompting of the Spirit, and to our delight, our friends were home and the two people desiring to meet us were also there, and we spent nearly four hours discussing the Gospel. We felt richly repaid for our visit. We now have two more staunch friends, and we believe that if they will continue to search for the truth, they will no doubt, in time, accept the Gospel.

ELDER A. W. HORMAN, Welsh District.

GOD IS.

GOD IS! Since the dawn of creation, the conviction borne by these two simple words has implanted itself in the hearts of men. Christian, Buddhist, Mohammedan and even the unlearned savage all bow in reverence to an Unseen Force. Revelation, intelligence and all nature testify to the existence of this Supreme Being. Still we find those, drunken with their own worldly knowledge, who would ask: "How do you know God is?"

It is said that all knowledge comes through one of the five senses—sight, smell, taste, hearing or touch. Yet that sacred Spirit that changes clay into men and men into immortal beings and which testifies to the existence of Deity is far more convincing than any knowledge gained through the five senses. Without this immortal gift Beethoven, Mendelssohn, Raphael or Michelangelo could never have produced their masterpieces; the light of knowledge could never have extended beyond the limited spheres of this mortal existence. Call it inspiration, Holy Spirit, or what you will; surely this is a sixth sense, the way to all truth, the witness that God is.

PRESIDENT WILLIAM A. DAWSON.

FROM THE MISSION FIELD

**Appointment and Release:** On July 21st, Elder Owen M. Wilson was appointed president of the London District, succeeding President John L. Clarke.

**Releases and Departures:** The following missionaries have been honourably released and have returned to their homes in America: William A. Dawson—Manchester and Sheffield Districts, released on June 15th, sailed from Cherbourg on July 24th, aboard the *Leviathan*; E. Glenn Taylor—Manchester and Nottingham Districts, released on July 10th, and Marion S. Johnston—Liverpool and Nottingham Districts, released on July 12th, sailed from Cherbourg on July 29th, aboard the *President Roosevelt*; Marvel F. Anderson—Nottingham District, released on July 29th, sailed from Southampton on July 29th, aboard the *President Roosevelt*.

**Doings in the Districts:** *Liverpool*—A splendid afternoon's entertainment was furnished by the Sunday School children of the Liverpool Branch on Saturday, July 12th. The crowning of the Rose Queen featured the day. Refreshments were served, and a dance was given in the evening. The funds raised will be used for the children's treat to be held in August.

The Blackburn Branch Sunday School held its conference on Sunday, July 13th. A large congregation enjoyed the splendid program presented.

*Sheffield*—At the Barnsley Branch on July 12th, the Amperglo Swarm Bee-Hive girls entertained the Alma Swarm. A luncheon was served, after which all joined in playing games.

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## THE LABOURER'S REWARD

WE labour best in life's long day,  
 When most we labour for the pay  
 That is divinely given.  
 The labourer worthy of his hire,  
 Is he whom angels can inspire  
 With love sent down from heaven.

Life's labour is not lost to him  
 Who fills his cup of life to brim,  
 With love's own satisfaction ;  
 Or seeks in toil to realize  
 The joy of labour's perfect prize,  
 The prize of art's perfection.

No man can pay the fairest price  
 Of love's most willing sacrifice ;  
 No human hire rewards us:  
 But we have in the strength and joy,  
 Which others gain in our employ,  
 The best that life affords us.

Life's true reward is in itself.  
 Without the gain of sordid pelf—  
 It is the joy of living!  
 No pay in gold or honour rare  
 Is compensation to compare  
 With just the joy of giving!

J. J. G. GRAHAM

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